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ABSTRACT

This document discusses the genesis of the Hopi Educational Master Plan Project, a long-range effort at planning a rural school system for a Native American population. The opening of a new junior/senior high school on the Hopi reservation in Northern Arizona raised many issues about the educational needs of the Hopi people. Staff of the Bureau of Indian Affairs/Office of Indian Education Programs and the Hopi Tribe's Department of Education met to develop and carry out a process for obtaining information about what the Hopi people wanted in their educational system in order to create a responsive plan. While the project emphasized the need for formal planning, the planning group worked under the assumption that a large amount of local input would improve the results. Planning meetings were held in which tribal and village leaders discussed the educational goals of the reservation. Despite the local input, the Hopi Tribal Council was reluctant to approve the plan and sent it back to a committee. The results of the project illustrated the importance of patience and the need for ongoing training about education and schools for people who were unused to decision making on anything but a local level. The master plan project was valuable in introducing and maintaining discussion of educational issues on the reservation. The report includes a seven-item reference list.

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ABSTRACT

THE HOPI EDUCATIONAL MASTER PLAN

A.T. SINGUAH and S.R. MASSEY



The Hopi Educational Master Plan Project was a long-range planning effort with a rural school system and a Native American population. The opening of a new junior/senior high school on the Hopi reservation raised many issues about the educational needs of the Hopi people. Staff of the Bureau of Indian Affairs/Office of Indian Education Programs and the Hopi Tribe's Department of Education met to develop and carry out a process for obtaining information about what the Hopi people wanted in their educational system. While the project emphasized the need for formal planning, the results of the project illustrated the importance of patience and the need for ongoing training about education and schools for persons new to decision-making beyond their local villages.



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THE HOPI EDUCATIONAL MASTER PLAN

A.T. Siquah and S.R. Massey

I INTRODUCTION

The Hopi people are a Native American Tribe of approximately 10,000 people living in a semi-arid desert region in Northern Arizona who trace their heritage to 1000 AD in the Basketmaker period. The Hopis have maintained their cultural heritage to a greater degree than most other Native American tribes through sheer tenacity, the remoteness of their land, and the daily hard work of practicing and living Hopi beliefs.

As a Native American tribe their relationship to the federal government is that of a foreign nation with all work carried out on a government to government basis with the U.S. Department of the Interior, Bureau of Indian Affairs. The Hopi Tribe governs itself through an elected Tribal Council, presently consisting of sixteen members, and an elected Tribal chairman and vice chairman with administrative offices organized similar to state agencies. The authority of the Tribal Council is granted in the Hopi Tribal Constitution, adopted in 1936.

There are nine schools spread over a 100 mile area on the Hopi reservation: six schools are funded and operated by the Bureau of Indian Affairs (BIA) with 1,300 students in grades K-12, one K-6 private secular school, one K-6 school contracted from the BIA and run by the Hopi Tribe and one K-6 private Hopi school for a total school enrollment of 1,450 students. Additionally some Hopi students attend a nearby public school with grades K-9. Each school has it's own governing board which functions autonomous from the other school boards, and the superintendent's office. The superintendent for education, employed by the BIA, works in consultation with the Hopi Tribe's Department of Education, the Hopi

Education Committee, the Hopi Tribal Council and the chairman's office as well as other public and private education agencies.

The Hopi people have recently achieved an important goal: the opening in 1986 of a new junior/senior high school on the reservation with 550 students in grades 7-12. This achievement took twenty years - twenty years of persuasion and discussion to get a school built by the federal government so that Hopi youth could be educated on the Hopi reservation and not have to attend boarding schools in Phoenix, Arizona and Riverside, California. The youth are now home bringing with them all the problems normal to adolescence - drugs, alcohol, teenage pregnancies, football practice, late night cruising, etc. The new high school has put education on Hopi in the spotlight as never before. People talk about education: what they want for their children, what they expect from the schools, etc. The time was optimum to begin an educational dialogue about the future educational needs and wants for the Hopis as a people.

II THE EDUCATIONAL MASTER PLAN PROJECT

The major questions which gave impetus to this effort were: "Now that the high school is a reality, how should we focus our educational priorities?," "How can we improve educational opportunities for Hopis?" The construction of a new high school necessitated that some planned approach be made to further develop, combine, and/or expand programs. Planning for the new school had addressed facility needs, but had not addressed in any significant way the program needs of the students. From these questions came the decision to begin a formal long-range planning process with a broad base of Hopi input that would 1) obtain information for future educational efforts from the Hopis themselves and 2) provide training to political decision-makers and community members about educational matters.

The Hopi Educational Master Plan Project was an exercise in long-range planning with rural schools and a Native American population. The purpose of the Master Plan effort was to provide a comprehensive methodology for reviewing and documenting existing programs, for establishing future priorities, and for providing a forum for local input about the total educational system. The effective school movement illustrated the importance of strategic planning in relationship to schools.¹ Public Law# 93-638, the Indian Self-Determination and Education Assistance Act, signed by President Gerald Ford in 1975, reinforced the federal policy of Indian self-determination which gave to federally recognized Native American tribes the right to govern, to contract and to decide for themselves issues which impact on them.² Native American tribes in the United States have accepted and handled this responsibility differently.

Politics for Hopis is fraught with personalities, rumors, and a lack of "white man" self-governing experience beyond their village. The Hopi Constitution was developed in 1936, only fifty-two years ago. Political life on Hopi has all the aura and intrigue of the founding fathers gathering in Philadelphia in 1774. The theocratic government of each village, much like the early town meetings of New England, carries on distinct from the representatives gathering at the Tribal Council offices in Kykotsmovi with blood lines and clan relationships clouding all governmental issues. Education, in which every Hopi person has some interest, is an ongoing important issue and most have opinions, anecdotes, and some clout with pull through someone on those educational topics of personal interest. Issues may or may not get resolved because of personal biases as opposed to an organized effort in decision-making as Hopis exercise their right to decide.

Continuity and consistency in "the white mans education", whether good or bad, has been a product of the Bureau of Indian Affairs and has protected education for

the most part from the fluctuating, changing directions of tribal politics as Hopis gain experience and information about education, schools, and planning. The Hopis who organized and carried out this project have been in leadership positions in education on Hopi for five to twelve years. They know how the Hopi people rationalize and have survived the system over several years with it's changes in political leadership.

III THE EDUCATIONAL MASTER PLAN PROCESS

In January, 1987 a cooperative effort between the staff of the Hopi Tribe Department of Education and the BIA: Hopi Agency, Office of Indian Education Programs (OIEP) was undertaken. Staff of the two agencies came together to facilitate a process for the development of an Educational Master Plan for Hopis for the next 5, 10, and 15 years. Staff forming this group included the persons who served as the director of the Hopi Tribe Department of Education, the divisional manager who oversees the work of the Department of Education, the superintendent for education, the business manager and the curriculum coordinator for the schools. Four of the five persons comprising this planning group were Hopi and were from four of the eleven Hopi villages and all three of the Hopi mesa areas.

The first series of meeting of this representative planning group focused on clarifying the intent and purpose of the plan, articulating assumptions that would guide the development of the plan, deciding the components of a plan, and setting up a process for the development of an Educational Master Plan. The intent of the group was to develop a plan for education on Hopi that would a) identify and collect information on the present educational services available to Hopis on the reservation and b) identify the future educational needs of the Hopi people. It was

hoped that such information would be useful for any persons making decisions about education for the Hopi people and would specifically:

- a) provide direction and focus for the work of educators on the reservation for the next 5, 10, 15 years.
- b) identify funding priorities for Hopi education
- c) lead to the development of long-range plans for achieving identified goals and objectives and
- d) provide information for making educational decisions.

The assumptions which served as the basis of the planning group's work were that:

- 1. Hopis believe that education is important.
- 2. Hopis would decide for the Hopis what were educational priorities.
- 3. Hopis will control the educational system to the maximum degree possible.
- 4. Hopis would develop the Master Plan with input by others.

From these assumptions the group developed a six month process which would obtain a broad base of Hopi input from eleven different role groups on the reservation. Thirty-two work sessions with various community/tribal/professional groups occurred over a three month period in the eleven villages on the reservation. At each work session participants were provided with seven comprehensive goals which comprised the components of an education system. Participants were then asked to list objectives/needs/things they wanted to see happen educationally in the next few years for the Hopi people under the appropriate goal. The information was compiled and the Master Plan document evolved and expanded with each group's input. 550 persons provided information to the plan, which was second only to the Tribal Council elections in participation. Such a comprehensive approach with a broad base of input across the villages done

by both the Office of Indian Education Programs and the Tribe's Department of Education together was not usual.

Two documents were compiled: 1) Data Report: "Where We've Been and Where We Are Now in Education" and 2) Master Plan: "What Hopis Want in Education."^{3,4} It was felt the Data Report information was needed simultaneously with the development of the Master Plan to provide a perspective and context for the Master Plan as well as to provide a baseline of data for evaluation or determination of educational achievements in the years ahead. The Data Report was compiled from existing information available through the Hopi Tribe Department of Education and the Office of Indian Education Programs. The listing of information in the Data Report is attached as Appendix A.

After the work sessions and the reports were completed, a presentation to the Hopi Tribal Council was made. This formal presentation was videotaped to emphasize the importance of the project. After the presentation, in order to insure further study of the documents, another work session was held with members of the Tribal Council and other Tribal officials. The work session focused on:

- a. the coding of objectives by 5, 10, 15 years
- b. the prioritizing of objectives by perceived importance
- c. the review of four options with budgets for the development of a plan to IMPLEMENT THE MASTER PLAN and
- d. the review of a draft resolution which endorses and supports the implementation of the Hopi Educational Master Plan concept.

Following the work session the Tribal Council requested the planning group to conduct additional work sessions in several of the Hopi villages and with selected other groups to further enhance development of the plan.

IV THE EDUCATIONAL MASTER PLAN

The Master Plan as presented to the Tribal Council included seven comprehensive goal statements which were:

1. To increase the range of educational services available to the Hopi people.
2. To increase the number of Hopi people served by the Hopi Educational System.
3. To provide education which insures the continuity of educational programs for Hopi students across schools and into post-secondary education.
4. To improve the quality of education preschool-postsecondary available for the Hopi people.
5. To insure adequate educational facilities and facilities management to support the education system.
6. To insure adequate transportation and personnel to support the system.
7. To insure adequate financing for the system.

The objectives, were then listed under the goals. The objectives were categorized to the degree possible under the headings of: general, systemwide, early childhood, elementary, secondary, and post-secondary. Several objectives were repeated with some variation under more than one goal as the accomplishment of the objectives would achieve several goals. No attempt was made to list the objectives in any order of importance or weighting as items will most likely be important at different times in the years ahead for the various groups involved in the work of education.

The number of objectives in each goal was:

GOALS	OBJECTIVES
1. Range of Service	61
2. Increase Number Served	35
3. Continuity of Services	18

4. Quality of Service	69
5. Facilities	24
6. Transportation	21
7. Financing	11

Areas of concern and patterns of response clearly indicated some general needs and issues the Hopi people would like to see addressed in their educational system. Some objectives could be addressed in the immediate months and years by the various groups involved in education while others would need specific long-term plans.

V RELOOKING AT THE PROCESS

The planning group relied heavily on their research knowledge of change efforts and planning.^{5,6} Concepts which guided the development of the Master Plan Project included:

1. Change is most likely to occur and be long lasting at the local level and when it involves key decision-makers.
2. Commitment and participation is more likely obtained with shared leadership.
3. Planning is an ongoing, expanding process which is modified over time.
4. Data must be recorded to gauge results and achievements.
5. Information and results must be publically and widely disseminated.
6. Reports should be evolutionary in nature incorporating information from others to show participation is both useful and valuable.
7. The empowerment of a people occurs gradually over years through the actual exercise of real power, influence, and control.

As the planning group moved into the presentation and work with the Tribal Council the utility of these concepts was tempered with an awareness of the

humorous truth of PARKINSON'S LAW AND OTHER STUDIES IN ADMINISTRATION on "The Will of the People or the Annual General Meeting" in which the middle bloc deciding members regarding the decision to adopt the Educational Master Plan concept would probably be either those who could not hear what was said or those who probably hadn't understood what they heard.⁷ Such was NOT the case this time. Instead no decision was made. The Tribal Council referred the item back to committee where it languishes.

VI THE RESULTS/OUTCOMES OF THE EDUCATIONAL MASTER PLAN PROJECT

Hopis as other Native Americans are used to mandates, directives, and laws being imposed on them by the federal government. For 100 years through the Bureau of Indian Affairs they've been told what they had to do in education. Then came self-determination. The empowerment of individuals and people is not instantaneous. Insecurity and doubt underlies decisions, if decisions actually get made. No one is really sure what is the RIGHT decision for Hopis when issues come up for vote. Hopis want to be sure they have the support of people in their villages and so they wait. They have learned over the years many "white ways" to avoid making hard decisions and they know several other ways. If an issue is important or a proposal valuable, it will come back around again. So in waiting for the circle to come back around the results of this effort are not yet known. The concept is dormant, not dead. As Hopis meet and talk, as other issues surface and a person mentions something from the Master Plan document the issue of planning for the future educational needs of Hopis comes back around.

Even though the decision to adopt the Educational Master Plan concept has not been made by the Tribal Council, outcomes have been occurring. Through a series of meetings with staff and administration in each school during the fall, 1987

numerous issues listed as objectives are being addressed. The junior high curriculum is being revised and reviewed by teachers in grades 5-12 to address "the continuity and sequence of instruction." An active Upward Bound program is occurring "to encourage more students to enter postsecondary institutions." A proposal has been written "to provide career counseling, career exploration and advanced study courses" by satellite at the junior/senior high school. Arrangements are being made to offer driver education classes in the fall of 1988. It is likely that a computer lab will be available in the junior high by the fall of 1988 to provide a course in computer literacy. Additionally, by virtue of the educational leaders of both groups, the Hopi Tribe Department of Education and the Office of Indian Education Programs, working closely on this specific project, communications have improved and a better working relationship now exists to continue working toward the common goal of providing quality educational service to the Hopi people on the reservation.

VII SURPRISES, LEARNINGS, AND RELEARNINGS

While the outcomes and the results of this project in long-range planning in a rural education system with a Native American population are not yet clear there are learnings and relearnings.

1. The importance of leadership cannot be overestimated. Given the time that the planning group had to allocate to the development and carrying out of the process over the six month period, without the commitment of the superintendent to the task the project would never have been completed. The superintendent's continued presence at all meetings kept group members on task, meeting deadlines, and moving forward.

2. The skills and/or information brought by each person to the group were

essential and any attempt by either agency alone would have failed. In the past similar efforts have been addressed by one group or the other and rarely had the other's support.

3. The elected term of office for Tribal Council members is two years and members may be reelected indefinitely except in two of the eleven villages where they have chosen not to be represented on the Tribal Council. Most council members have served on the council two to three years. The exercise of decision-making power on broader issues beyond their village is new and their knowledge of education for the most part is based on their own experience at Bureau of Indian Affairs boarding schools twenty years ago or on the information they hear from their children in school. The lack of accurate information about the educational system among community members as obtained in the work sessions was overwhelming and surely needed to be addressed. Both the initial work sessions to obtain input and the reporting sessions became a vehicle for clarifying information about existing educational programs. This additionally verified for the planning group members the need for the Data Report which provided current information about education on Hopi.

4. The Hopis, like other citizens in America, seem to want everything in their educational system, and like other Americans they find it hard to accept that education cannot solve all the problems of the Hopi people and that the schools can not do everything, i.e., train students to access any job they choose upon graduation, provide therapy, provide summer classes for all grades in all content areas, etc. Schools, in trying to do everything for everyone, lose sight and focus on their primary mission to provide a solid basic education to the students they serve.

5. The flow of information and the lines of power can never be totally predicted by nonHopis. The importance of life on the mesas, the conversations of men in the kivas and women in the plazas do impact on political decisions and education, and only Hopis know the links of this decision-making process regardless of the formal process. NonHopis in power positions would be naive to think decisions are made based on the arguments supporting or opposing the overt issue(s) being discussed.

6. The videotaping of the presentation with the Tribal Council insured that council members were in attendance, attentive, and actively functioning in their role as elected tribal officials. The meeting was formal, focused and professional as a result of this presentation technique.

7. The difficulty in obtaining a decision from the Tribal Council was not surprising to most of the Hopi planning group members. You listen, wait, think, listen, wait...then decide. The Hopi concept of time is infinite. Decisions which have to be made in a set time frame are difficult for traditional Hopis to conceptualize. Quick decisions are wrong as it does not allow for a complete understanding of the implications. There is no hurry or sense of urgency, but two documents now exist and are being discussed by Hopi.

The implications of this project for others who are used to influence, power and decision-making may be limited, but for others new to empowerment and self-determination the lesson of patience may well be the most important. Hopis making decisions for all the Hopi people is not something they will rush.

VII CONCLUSION

It is the responsibility of the Hopi Tribal Council to decide the role the Hopi Educational Master Plan will have in the education of the Hopi people in the years ahead and whether more components will be incorporated into the working document, but a positive and useful beginning to identify the educational needs of the Hopis has surely been made. Change for Hopis takes time measured in months and years. Consensus and majority are achieved through time. Hopis were involved in a process and their views were heard and recorded. Hopis now have more information about the educational system from which to decide their future.

AUTHORS

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